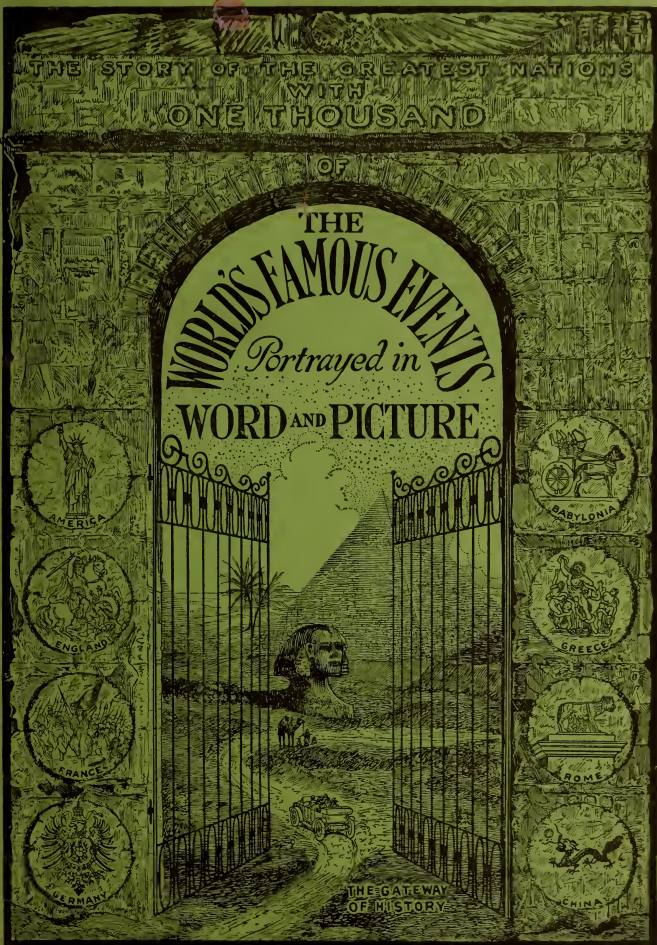


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KING GEORGE'S COURAGE

(An Attempted Assassination of King George Restores Him to the Affection of His Subjects)

From a sketch made at the time by L. Sabattier

ONE result of the disastrous war of 1897 was to make the royal family of Greece very unpopular with their subjects. Since King George had tried to prevent the hot-heads from rushing into war, they accused him of not having supported the war earnestly and even of having betrayed his people in some inexplicable way.

In 1900 an incident occurred, wholly irrelevant as to the main issue, yet so impressive to the mercurial Greeks that it fully restored King George to their affections. He was driving in the country near Athens with his daughter, when two men attempted to assassinate him. Rising suddenly by the side of the road they fired their rifles at King George. Fortunately, both shots missed him. The resolute king, though armed only with a cane, leaped out to attack his assailants; but they fled. The courage shown by the king roused enthusiastic applause; and the danger he had been in made his people realize how much they really owed him and how unfounded had been their previous resentment. King George regained at once a personal popularity which lasted until his death in 1913 at the hands of another assassin, equally unjustified in his purpose but more tragically successful in its accomplishment.







THE PASSING OF THE OLD WAYS

The Sudden Death of the Head of the Greek Church during the Balkan War)

From a sketch made for the London Illustrated News

THE year 1912 saw the beginning of another change even more remarkable in the fortunes of Greece. She joined the secret confederacy of the Balkan states, which suddenly declared war upon Turkey. To the Greeks the joy was intense of being at last enabled to fight their ancient enemies on equal terms, instead of being crushed by numbers. The Turks, facing attack from four little states at once, could only stand on the defensive against the Greeks. By slow advances the Greeks occupied all the ancient territory which had once been Grecian and much of what had been Macedonian.

At the same time an important religious change occurred. All the Christians of the East look to the head of the "Greek Church" as their leader. This head has for centuries been the bishop or "Patriarch" of Constantinople, the ancient capital of the Roman Empire of the East. There in Constantinople this Patriarch has lived in wealth and power and elaborate ceremonial, but has naturally been much under the control of the Turkish Government. Now in the very midst of the war the aged and influential Patriarch Joakim died suddenly, and the really "Greek" church of Greece escaped the paralyzing influence of religious domination from the capital of its ancient foe.







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THE ROMAN EMPIRE

(A Map of Rome's Dominions at their Widest Extent)

Composed specially for this work by Austin Smith

THE Sceptre of world-power which Greece held for a moment in Alexander's time, passed next to Rome.

The Romans were a people specially remarkable for their genius of organization, of law-making and of governing both themselves and others. Hence the empire of Rome was not, as earlier empires had been, a personal thing established and held together by the ability of some one man or some few men. The Roman domain persisted for several centuries. Even after the Roman people had themselves become exhausted and almost exterminated in their degenerate pursuit of pleasure, the huge machine which they had built up kept on running by its own power.

Thus the mission which Rome accomplished was the union of all the civilized world into a single empire of peace, wherein men might meet upon a level and learn to recognize their human kinship.

This world of peace, as you may see upon the map, spread all around earth's mightiest inland sea, the Mediterranean. Nature, not man, checked the further advance of the Romans, barring their path with insuperable obstacles of cold or heat, of forest or desert, mountain or ocean. Thus her empire reached westward to the ocean, southward to the deserts of Africa, eastward to those of central Asia, and northward to the wild forests of northern Europe.







LOVE AND WAR

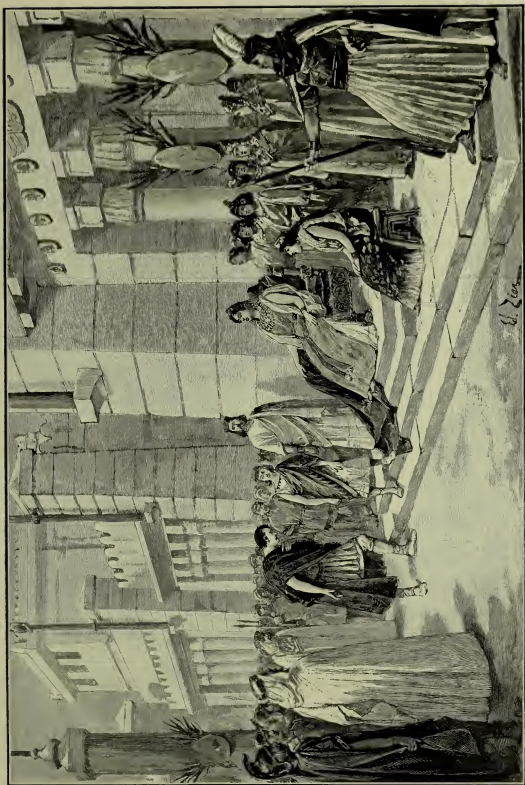
(Æneas, the Ancestor of Rome, Meets Dido, the Foundress of Rome's Rival Carthage)

Sketched by E. Zier from a scene in Berlioz' opera at the Paris Grand Opera House

THE real beginnings of Rome are unknown, but writers of the time of its prosperity narrated a whole string of fables of its early days, telling these impossible tales with all the gravity of sober history. The Roman race, they said, were descended from the Trojans whose war against the Greeks had been the theme of Homer's song. One mighty Trojan warrior, Æneas, had escaped from the sack of Troy, bearing upon his back his aged father, Anchises. He also rescued from the burning city the figures of his household gods.

This loyal son and faithful servant of the gods proved less admirable in other ways. Carthage had at that time just been erected in all its first splendor, and was ruled by its vastly wealthy queen, Dido. Æneas and his followers came in their homeless wandering to Carthage, and as his fame had gone before him, he was honorably received. In telling over to the queen the story of his battles and adventures, he won her love, and so dwelt happily in Carthage for a time. But the goddess Venus, who had Æneas under her special favor, and perhaps did not approve his earthly devotion, commanded him to journey onward and to found in Italy a new nation which should rule the world. So Æneas stole away secretly from Dido's court; and the amorous queen committed suicide for his loss.







THE FINDING OF THE TWINS

The Future Effects of Borneo Discovery and Given Shiller





THE FINDING OF THE TWINS

(The Future Founders of Rome Discovered and Given Shelter)

From an engraving of the seventeenth century

ÆNEAS settled finally in Italy, and there the celebrated city of Rome was founded by his descendant, Romulus. The legends concerning Romulus are even more fantastic than those of his great ancestor. Romulus and Remus were said to have been two twins, sons of the war god Mars and a human mother. Their mother's uncle, who had seized upon the throne which should have been theirs, feared the vengeance of the lads, so he cast them into the Tiber River in a basket. The stream brought them to the present site of Rome, and there, overflowing, swept their frail bark up on the plain where the Roman forum now stands. Here beneath a fig tree, ever afterward revered, they were nursed by a she wolf and fed by a bird, a woodpecker.

Later they were found by Faustulus, a herdsman who worked for their wicked uncle. Faustulus, admiring the sturdy babes, brought them home to his wife Laurentia; and by this kindly couple the twins were brought up as herdsmen, ignorant of their birth. Of course they became leaders among the herdsmen, learned miraculously of their birth, fought and slew their wicked uncle, and then resolved to build a city of their own on the spot where the wolf had nursed them in their infancy. But they quarrelled, and Romulus slew his brother, and then continued alone with the building of the grim city Rome. Its foundation thus looked back to murder, wolf-love, and the red god Mars.







RELIGIOUS WORSHIP IN CAPITALIST SOCIETY





RELIGIOUS WORSHIP IN EARLIEST ROME

(The Ancient Celebration of the Harvest Feast to the Goddess Ceres)

From a painting by the recent German artist, H. Fette

FROM the legend of Romulus we would expect nothing but savagery in the religion of earliest Rome. Yet in truth the early Romans seem to have been a fairly quiet pastoral people, like their neighbors. The oldest religious rites we can trace among them are those natural to farmers, the harvest festival in worship of Ceres, the goddess of earthly abundance. Moreover, their oldest god Saturn, whom they later identified with the Greek god Chronos or Time, was represented as the teacher of agriculture, inventor of the instruments of farming, and a preacher of the ways of peace.

When, in their days of power, the Romans came to know and admire Greek culture, they identified all their gods with those of Greece; and so, except in the case of Ceres and one or two others, we can no longer tell what the Roman gods originally represented. But Ares, the Greek god of war, had been a very minor figure in the Greek family of deities; whereas with the Romans, Mars the war-god soon came to be more important than all the others, except the chief god Jupiter. Whatever the Roman people may have been originally, they developed into a fighting race. As such they first appear in genuine history, and as such they represented themselves in the legends they invented of their past.







THE PRICE OF TREACHERY

(Tarpeia Bargains with the Sabines for Their Ornaments)

From the painting by the recent German artist, F. Lucke

THE story of Romulus tells us that even in their beginnings the Romans were a wild race. The herdsmen who joined him in building his little city were constantly at strife with their neighbors. Moreover, they had few women folk among them. To secure wives they invited all the surrounding peoples to a festival and then suddenly seized upon the women and carried them within the walls of their tiny city. This naturally led to war.

The strongest tribe or race who thus came to attack the Romans were the Sabines. To meet the Sabines Romulus not only strengthened the walls of his city, but also fortified another adjoining hill, the Capitoline. The daughter of the guardian of the Capitoline betrayed it to the Sabines. She was a foolish-hearted maid named Tarpeia; and, attracted by the gay apparel of the Sabines, she made friends with them. They urged her to open the gate for them; and she promised to do so for "the ornaments on their arms," their golden bracelets. At heart the Sabines scorned, as any honest person must have done, the light-minded Tarpeia. So as they stole in at the open gate, they heaped on her not their bracelets, but those sterner arm-ornaments, their heavy shields; and she was crushed beneath their weight. A rocky cliff of the Capitoline hill is still called the Tarpeian rock, and criminals were in the old days slain by being hurled from this rock.







'TWIXT OLD LOVE AND NEW

(The Roman Wives Make Peace Between Their Sabine Kinsman and Their Roman Husbands)

*From the painting by J. L. David, the court painter of France
(1748-1825)*

THE women who had thus summarily been abducted by the Romans do not seem to have resented it. They found good husbands and became contented in their new homes. The war of retaliation by the Sabines dragged on for years, until there were many babies in arms in the new households. The Sabines gained the Capitoline hill, as already told, through the treachery of Tarpeia; but their attacks on the main city were repeatedly repulsed.

Finally they made a desperate assault, led by their chief-tain, Titus. The Romans came forth to meet them, and Titus and Romulus were about to engage in personal combat when suddenly all the Roman brides rushed forth from the city in a body and with their babies in their arms threw themselves between the opposing ranks. They entreated their Sabine fathers and brothers no longer to attack their Roman husbands and children, that the unhappy women might be spared the pain of mourning for both sides. The appeal was effectual. Romans and Sabines embraced upon the spot and agreed to unite into a single community. The Sabines retained the Capitoline hill as their home; and the plain between this and the hill of Romulus became the common meeting place of the two races, the "Roman forum" of the future.







THE PROOF OF ROMAN'S GREAT PAST

South of the Huguang / the American War / Remains in Private





THE PROOFS OF ROME'S GREAT PAST

(Mouth of the Huge and Very Ancient Sewer Which Remains to Prove the Size and Splendor of Early Rome)

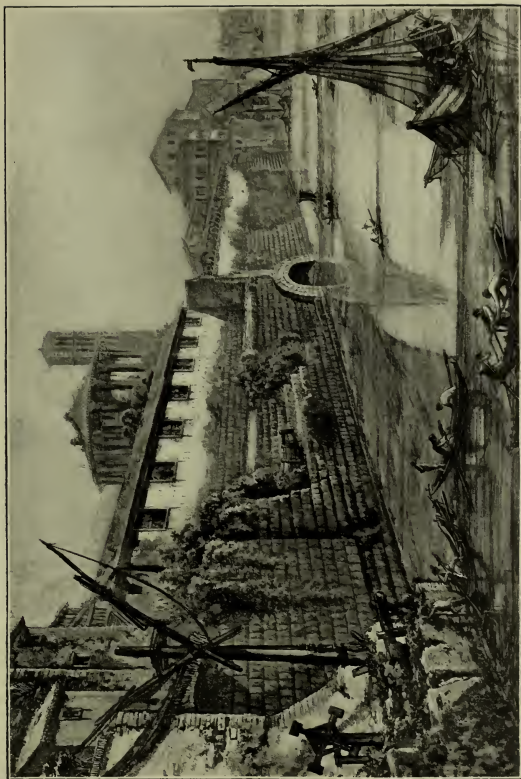
From an engraving made upon the spot in 1870

ROME is probably much more ancient than the legend of Romulus implies. We are told that the united race of Romans and Sabines became very powerful, that seven strong kings one after the other raised the city to the leadership of all the surrounding region, and that the fifth king, Lucius Tarquinius, was a great builder. To him, therefore, the later Romans attributed all the most ancient structures of their city, among others the remarkable main sewer or "cloaca maxima," which remained until very recently, as shown in our picture, still serving to drain the central district of the Roman city.

This structure shows that Rome of the early ages had reached a high stage of civilization, wealth, and architectural skill. The city must assuredly have been the metropolis of a very wide extent of country. Perhaps it was in truth what the Æneas legend presents it as being, a very early colony of the Ægean Greeks in those forgotten days of Cretan culture.

The legends of the great king Lucius Tarquinius represent him as being of Greek descent, an adventurer who came to Rome and was selected by the admiring Romans as their king. Under him Rome was said to have ruled all the surrounding region, having beneath her sway thirty or forty dependent cities.







EMILIA'S CRIME

Princess Tulp's Triumph in Her Father's Death, *Princess Tulp's Triumph*





TULLIA'S CRIME

(Princess Tullia, Triumphant in Her Father's Death, Drives Over His Body)

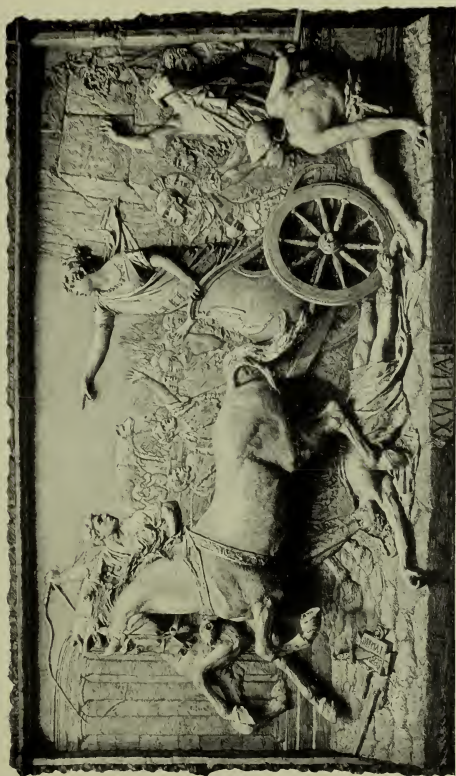
From a bas-relief by the French sculptor, Augustin Querol

MOST tragic of all the grim tales of the kings of early Rome is that of King Servius and his daughter, Tullia. Kingship was not hereditary among the Romans, and Servius Tullius, a leader who favored the poorer classes as against the aristocracy, was chosen to succeed the great king, Lucius Tarquinius. But King Lucius had a wicked son, who plotted to seize the throne from the new King Servius. Servius tried to win the allegiance of this younger Tarquin by wedding him to his own daughter. Young Tarquin, however, secretly slew this daughter, who was loyal to her father, and then wedded the king's second daughter, Tullia, who was as ambitious as her husband and aided him in his plots.

So Tarquin planned an uprising; and in it the good King Servius was slain. His daughter Tullia, riding home in her chariot from her husband's triumph, came upon the body of her father lying in the narrow street. Her charioteer would have turned aside from the body, but she scornfully bade him drive straight ahead, and crushed her father's form beneath the heavy wheels of her vehicle.

The street of this horrible deed was ever after called "Wicked Street" by the Romans.







LUCRETIA AMONG HER WOMEN

(Her Husband and His Friends Prove Her Loyalty by Their Sudden Visit)

From the painting by Henry Schopin, of Germany (1804-1880)

THE King Tarquin, who had thus overthrown King Servius, was the last king of Rome. His rule, as might have been expected, was savage and tyrannical. He crushed the people, especially the lower classes whom Servius had befriended, with an iron hand. Yet the rebellion which drove the kings forever from Rome and made the city a republic, was aroused not by any direct cruelty of King Tarquin, but by an evil deed of his son, Sextus Tarquinius.

Sextus and several other leading Romans were away in camp with the army when some boastful talk about their wives led to their riding hurriedly to Rome in a body to see which wives would be found well employed. All were found in idleness or worse, except one, Lucretia. When, as our picture shows, her husband with Sextus and the others came suddenly upon her, they found her directing the household duties of her maid-servants. Sextus was so fascinated by her beauty that he came to her again in secret and besought her love. When she found herself dishonored by him, Lucretia proclaimed the affront publicly, and then slew herself.

She had a kinsman, Brutus, who had pretended to be feeble-minded so as to escape the tyrannies of the king. Now Brutus stepped forward as a leader and summoned the Romans to avenge Lucretia's death. They rose in fury and swept the whole Tarquin family out of Rome.





all the cities of the Phocians. 338—Philip defeats the Athenians and Thebans at Chæronea and overthrows the liberty of Greece. 336—Philip assassinated by Pausanius. 335—His son, Alexander, subdues the Athenians and destroys Thebes. 334—Alexander invades the Persian empire; victory of Granicus. 333—Battle of Issus. 332—Siege of Tyre and Gaza; capture of Egypt; founding of Alexandria. 331—Battle of Arbela. 327—Conquest of India. 323—Death of Alexander. 322—Death of Demosthenes. 301—Battle of Ipsus settles the division of Alexander's empire among his generals. 296—Capture of Athens by Demetrius. 280—The Gallic invasion. 277—The Gauls expelled. 278–239—Antigonus Gonatus, king of the Greeks. 251—The Achæan League revived. 200—Dissensions lead to Roman intervention. 191—Sparta united with the League. 168—Macedon made a Roman province, its last king, Perseus, having been defeated at Pydna. 147—The Achæan League defeated by Rome. 146—Destruction of Corinth; Greece conquered and made a Roman province under the name of Achaia. 21—Augustus visits Greece and favors it.

A.D. 122—Hadrian dwells in Athens and adorns it. 396—Invasion of Alaric. 1146—The Normans of Sicily plunder the country. 1204—Conquered by the Latins and subdivided into small governments. 1456—Athens and part of Greece conquered by the Turks, under Mahomet II. 1466—Athens and the Peloponnesus held by the Venetians. 1540—The Turks control most of Greece. 1552—The island of Rhodes captured by the Turks. 1670—Crete, or Candia, surrendered to the Turks. 1717—All of the Peloponnesus comes into the possession of Turkey. 1770—Struggle for independence, with aid of Russia. 1820—Revolt of Ali Pasha, governor of Albania. 1821—Insurrection in Moldavia and Wallachia suppressed; war of independence begun; the Peloponnesus gained by the Greeks. 1822—Independence of Greece proclaimed; Corinth besieged and captured; horrible massacre at Scio. 1823—National congress at Argos. 1824—Death of Lord Byron at Missolonghi; provisional government of Greece set up. 1825—Ibrahim Pasha captured Navarino and Tripolitza. 1826—Missolonghi captured by Ibrahim Pasha. 1827—The Egypto-Turkish fleet destroyed at Navarino by the allied fleets of England, France, and Russia, who signed the treaty of London on behalf of Greece. 1828—Count Capo d'Istria, president of Greece; Egyptians evacuate the Peloponnesus. 1829—Missolonghi surrendered to Greece; Greek National Assembly begins its sessions at Argos; the Porte acknowledges the independence of Greece by the treaty of Adrianople. 1831—Count Capo d'Istria assassinated. 1832—Otho of Bavaria made king of Greece. 1843—A bloodless revolution at Athens establishes a Constitution. 1862—Provisional government at Athens deposed the king; Prince Alfred of Great Britain

offered the crown. 1863—Prince William of Schleswig-Holstein proclaimed king as George I. 1868—Rupture between Turkey and Greece in consequence of Greek armed intervention in Crete. 1878—Insurrection in Thessaly against Turks, closed through British intervention. 1880—Berlin Conference to settle the Turkish and Greek frontiers. 1886—Increased warlike feeling; British intervention supported by the Great Powers. 1896—Olympic games reopened on the seventy-fifth anniversary of independence. 1897—Greek warships sent to Crete with troops, the Powers remonstrated, and compelled their withdrawal; Greek war with Turkey; the Greeks were continually defeated; the Powers intervened; treaty of peace was signed at Constantinople. 1898—Indemnity loan arranged; attempt made to assassinate the king; massacre of Cretans and British at Candia; Prince George of Greece made High Commissioner of Crete. 1901—Student riots in Athens over the translation of the Gospels. 1905—M. Delyannes, for many years leader of the Greek radical party, assassinated. 1906—M. Zaimis succeeded Prince George as High Commissioner of Crete. International Olympic Games held for the second time in Greece itself. 1909—Discontent with the government's inaction in Crete led to the formation of the Military League, which dominated the parliament and overthrew constitutional government; M. Mavromichales made prime minister at the dictate of the Military League. 1910—A National Assembly called at the demand of the Military League; the constitution of Greece revised, and the League disbanded. Representatives from Crete admitted to the Greek parliament, and M. Venezelos, a Cretan, made prime minister (October); Turkey declares this a warlike act. 1912—Greece forms a league with the Balkan States and declares war on Turkey (October); seizes the islands in the Ægean Sea; drives the Turks from Albania; captures Salonica (November 8). 1913—Prince Constantine captures Janina (March 5) King George assassinated (March 18) and succeeded by King Constantine.

KINGS OF GREECE.

1832. Otho.

1863. George I.

1913. Constantine I.

PRONOUNCING VOCABULARY FOR GREECE

Abydos (a-by'dos)

Acarnania (ak'ar-nā'ni-ă)

Achaia (ă-kă'yă)

Achelous (ak'e-lo'us)

Achilles (a-kil'lēz)

Æantides (ē-an'ti-dēz)

Ægean (ē-gē'an)

Æginetans (ēj'i-nē'tans)

Æschines (ēs'ki-nēz)

Æschylus (ēs'ki-lus)

Æsculapius (ēs'cu-la'pi-us)

Æsop (ēs'öp)

Æthra (ē'thră)

Agamemnon (ăg-a-mēm'non)

Agesander (aj'e-san'der)

Agesilaus (a-gēs'i-lă'us)

Alcibiades (ăl-si-bī'a-dēz)

Alcides (ăl-sī'dēz)

Alcmæonidæ (ălk'-mē-ŏn'ī-dē)
 Alemani (al'e-ma'ni)
 Amphictyon (ăm-fīck-ti-ŏn)
 Amphipolis (ăm-fīp'o-lis)
 Amphitryon (ăm-fīt'rī-on)
 Anacreon (a-năk're-on)
 Anaxagoras (an-aks-ăg'o-ras)
 Anchises (ăn-kī'sēz)
 Andromache (ăn-drom'a-kē)
 Antigonus (an-tīg'o-nus)
 Antiope (an-tī'o-pē)
 Antipater (an-tip'a-ter)
 Apelles (a-pěl'lēz)
 Aphrodite (ăf-ro-dī'tē)
 Apuleius (ap-u-lē'yus)
 Arachne (a-răk'nē)
 Aratus (a-ră'tus)
 Arbela (ar-bē'lă)
 Archidamus (ar'kī-dă'mus)
 Archon (ăr'kon)
 Areopagus (a're-ŏp'a-gus)
 Ares (ă'rēz)
 Aristides (ăr-is-tī'dēz)
 Aristocrates (ar'is-tŏc'ra-tēz)
 Aristodemus (a-ris'to-dē'mus)
 Aristogiton (a-ris'to-jī'ton)
 Aristomenes (ăr'is-tŏm'e-nēz)
 Aristophanes (ăr-is-tŏf'a-nēz)
 Aristotle (ăr'is-tŏt-l)
 Artabazanes (ar'tă-bă-ză'nēz)
 Artaphernes (ar'ta-fēr'nēz)
 Artemisia (ăr-tē-mīs'ī-ă)
 Aryan (ăr'yan or ār'i-an)
 Astræus (as'trē-us)
 Athene (a-thē'ne)
 Athenodorus (a-thēn'o-dŏ-rus)
 Athens (ă'thens)
 Athos (ă'thŏs)
 Atropos (ăt'rŏ-pŏs)
 Atticus (ăt'ī-kus)

Augeas (ŏ'jē-as)
 Belemnatis (be-lēm-ī-nă'tis)
 Bithynia (bī-thīn'ī-ă)
 Bœotian (bē-o'shī-an)
 Botzarris (bō-zar'ī or bŏt'ză-ris)
 Brasidas (brăs'ī-dăs)
 Bucephala (bu-sĕph'a-lă)
 Byzantium (bī-zăn'ti-um)
 Calaura (kăl'o-rē'a or ka-lo-rē-a)
 Calchas (kăl'kăs)
 Callimachus (kal-lim'a-kus)
 Callisto (căl-līs'to)
 Canachus (kan'a-kus)
 Canares (ca-nar'ēz)
 Carneades (kar-ne'a-dēz)
 Caryatis (ka'ry-ă'tis)
 Cassander (căs-san'der)
 Cassandra (căs-săn'dră)
 Cassiopea (kas'si-o-pe'ă)
 Ceres (sē'rēz)
 Chæronca (kĕr-o-nē'ă)
 Charilaus (kar'ī-lă'us)
 Chios (kī'os)
 Chrysomallus (krīs'o-măl'lus)
 Cilicia (sī-līs'ī-ă)
 Cimon (sīmŏn)
 Circe (sīr'sē)
 Cleobulus (kle'o-bu'lus)
 Cleomenes (kle-om'e-nēz)
 Clio (klī'o)
 Clitus (klī'tūs)
 Clotho (klŏ'thŏ)
 Clytemnestra (klĭt'em-nēs'tră)
 Colocotronēs (ko-lo-ko-trŏ'nēz)
 Colophon (kŏl'-o-fon)
 Copais (kō-pă'is)
 Corcyra (kor-sī'ră)
 Corinth (kor'īnth)
 Critolaus (krīt'o-lă'us)
 Ctesiphon (tēs'ī-fon)

Cunaxa (kū-năx'ă)
 Cyclades (sik'la-dēz)
 Cyclopean (si'klo-pē'an)
 Cylon (si'lōn)
 Cynoscephalæ (sīn'o-sēf'a-lē)
 Cynuria (si-nu'ri-ă)
 Cypselus (sip'sē-lus)
 Cyrene (si-rē'ne)
 Cythera (si-thē'ră)
 Demaratus (dem'a-rā'tus)
 Demeter (de-mē'ter)
 Demetrius (de-mē'tri-us)
 Demiurgi (dēm'ē-urjē)
 Deucalion (du-kā'le-on)
 Diacrii (di-ā'krī)
 Diæus (dī-ē'ūs)
 Diogenes (dī-ōj'e-nēz)
 Diomedes (dī'o-mē'dēz)
 Dionysius (dio-nīs'i-us)
 Diopthes (dī'o-pē'thēs)
 Dipœnus (di-pē'nus)
 Dodona (do-dō'nă)
 Draco (dră'cō)
 Eleusis (e-lu'sis)
 Empedocles (em-pēd'o-klēz)
 Epaminondas (e-pam-i-nōn'das)
 Epimenides (ep-i-mēn'i-dēz)
 Ephesus (ēf'e-sūs)
 Ephialtes (ēf'i-ăl'tēz)
 Ephora (ēf'o-ră)
 Epictetus (ēp-ik-tē'tus)
 Epidaurus (ēp-i-dor'us)
 Epirus (ē-pi'rūs)
 Eretria (ē-rē'tri-ă)
 Erymanthus (ēr'i-măn'thus)
 Etiocles (ē-ti'o-klēz)
 Eubœa (yū-bē'ă)
 Eupatridæ (yū-păt'ri-dē)
 Euphaes (yū-fă'ēz)
 Euphranor (yū-fră'nor)

Euripides (yū-rīp'i-dēz)
 Eurybiades (yū'ry-bi'a-dēz)
 Eurydice (yū-rīd'i-sē)
 Eurystheus (yū-rīs'thē-us)
 Euterpe (yū-tēr'pē)
 Euxine (yūks'ēn)
 Gæa (jē'ă)
 Gelon (jē'lōn)
 Geomori (jē-ōm'o-rī)
 Geryon (jē'rī-on)
 Græci (grē'sī)
 Granicus (gră-ni'kus)
 Gylippus (jī-lip-pūs)
 Hageladas (hăg'ē-lă'das)
 Harmodius (har-mō'di-ūs)
 Harpalus (hăr'pă-lūs)
 Helios (hē'li-os)
 Hellenes (hēl-lē'nēs)
 Helots (hē'lōts or hēl'ots)
 Hephæstos (hē-fēst'os)
 Here (hē'rē)
 Hermes (hēr'mēs)
 Hesiod (hē'si-od)
 Hestia (hēs'ti-ă)
 Hiero (hī'e-ro)
 Himera (hīm'ē-ră)
 Hippocrates (hip-pōk'ra-tēz)
 Hippolyte (hip-pōl'i-tē)
 Idomeneus (i-dom'e-nē'us)
 Iphigenia (if'i-jē-ni'ă)
 Iphitus (if'i-tūs)
 Isagoras (i-săg'o-ras)
 Issus (is'sūs)
 Ithome (i-tho'mē)
 Jason (jă'son)
 Knossus (nōs'sus)
 Ancient form Cnosus (nō sus)
 Lacedæmon (lăs'ē-dē'mōn)
 Lacedæmonian (lăs'ē-dē-mō-ni-ăn)
 Lachesis (lăk'e-sis)

Laconia (lă-kō'nī-a)
 Laius (lā'yus)
 Laocoön (lă-ōc'ō-ōn)
 Leocorium (lē'o-cō'rī-um)
 Leonidas (lē-ōn'ī-dās)
 Leotychides (lē'o-tīch'ī-dēz)
 Lycaonia (līc'a-o'nī-ă)
 Lycomedes (līc'o-mē'dēz)
 Lycurgus (lī-kūr'gus)
 Lysander (lī-săn'dēr)
 Lysicrates (lī-sīk'ra-tēz)
 Lysimachus (lī-sīm'a-kus)
 Lysippus (lī-sīp'pus)
 Maleatis (mā'le-ă'tis)
 Mardonius (măr-dō'nī-us)
 Medea (mē-dē'ă)
 Medusa (mē-ū'să)
 Megabazus (mēg'a-bă'zus)
 Megacles (mēg'a-klēz)
 Megalopolis (mēg'a-lōp'o-lis)
 Melpomene (mēl-pōm'e-nē)
 Menalcidas (me-năl'si-das)
 Menander (mē-năn'dēr)
 Menelaus (mēn'ē-lă'us)
 Messenia (mēs-sē'nī-ă)
 Miletus (mī-le'tūs)
 Miltiades (mīl-tī'a-dēz)
 Missolonghi (mīs'sō-long'gē)
 Minos (mī'nos)
 Mithrydates (mith'rī-dă'tēz)
 Mitylene (mīt-ī-le'nē)
 Mnesicles (mēs'ī-klez)
 Mycale (mīc'a-lē)
 Mycenæ (mī-sē'nē)
 Mysia (mīs'ī-ă)
 Nearchus (nē-ar'kūs)
 Nereid (nē'rē-īd)
 Nesiotes (nē'sī-ō'tēz)
 Nicias (nīc'ī-as)
 Nicomedia (nīc'o-mē'dī-ă)

Œdipus (ēd'ī-pūs)
 Olynthus (ō-līn'thūs)
 Orchomenes (or-kōm'e-nes)
 Orpheus (ōr'fē-us)
 Ortygia (or-tīj'ī-ă)
 Othrys (ō'thrīs)
 Pagasæan (păg'ă-sē'an)
 Pallene (pal-lē'ne)
 Pamphilus (pam'fī-lūs)
 Parali (păr'a-lī)
 Parmenīq (păr-mē'nī-o)
 Patroclus (pă-trō'clūs)
 Pausanias (paw-să'nī-us)
 Peliades (pe-lī'a-dēz)
 Pelion (pe-lī'on)
 Pelopidas (pe-lōp'ī-das)
 Peloponnesus (pel'o-pon-nē'sūs)
 Penelope (pe-nēl'o-pē)
 Peneus (pe-nē'ūs)
 Pericles (pēr'ī-clēs)
 Pericæci (pēr'ī-ē-sī)
 Periphetes (per'ī-fī'tēz)
 Persephone (per-sēf'o-ne)
 Persepolis (pēr-sēp'o-lis)
 Perseus (pēr'zē-us)
 Phæa (fē'ă)
 Phidias (fīd'ī-ăs)
 Philomelus (fīl-o-mē'lūs)
 Philopœmen (fīl-o-pē'mēn)
 Phrygia (frīg'ī-ă)
 Piræus (pī-rē'us)
 Pisidia (pī-sīd'ī-ă)
 Pisistratus (pī-sīs'tra-tūs)
 Pittheus (pīt'thē-us)
 Plataea (plă-tē'a)
 Plistoanax (plīs-to'a-nax)
 Pnyx (nīks)
 Poliorcetes (po'li-or-sē'tes)
 Polybius (po-līb'ī-us)
 Polycletus (pol-ī-klē'tūs)

Polydorus (pol'ī-dō'rūs)	Tegea (tē'jē-ă)
Polygnotus (pōl-ig-no'tūs)	Teleclus (tēl'e-clūs)
Porus (pō'rūs)	Telys (tē'lis)
Poseidon (po-sī'don)	Tempe (tēm'pe)
Posidippus (pō-sīd'-dī-pūs)	Terpsichore (tērp-sīk'ō-rē)
Praxiteles (praks-it'e-lēz)	Thais (thā'is)
Prytanes (prīt'a-nēz)	Thales (thā'lēz)
Psyche (sī'kē)	Thalia (tha-lī'a)
Psychro (sī'kro)	Thasos (thā'sos)
Pyrrhus (pī'rūs)	Theagenes (thē-aj'e-nēz)
Pythagoras (pi-thăg'ō-răs)	Theano (thē-ā'nō)
Pytho (pī'tho)	Theia (thē'ă)
Rhadamanthus (rad'a-man'thūs)	Themistocles (thē-mīs'to-klēz)
Rhea (re'ă)	Theocritus (thē-ōk'rī-tus)
Rhetra (rēt'ră)	Theramenes (thē-ram'e-nēz)
Salamis (săl'a-mīs)	Thermopylæ (thēr-möp'e-lē or lă)
Scio (sī'o)	Thrace (thrăce)
Sciritis (sī-rī'tīs)	Thucydides (thu-sīd'ī-dēz)
Scopas (skō'păs)	Timoleon (tī-mo'le-on)
Scylla (sīl'lă)	Tissaphernes (tīs'sa-fēr'nēz)
Scythians (sīth'ī-ans)	Træzen (trē'zn)
Selene (se-lē'ne)	Typhoeus (tī-fō'e-us)
Seleucus (se-lū'kus)	Tyrrhenian (tīr-rhē'ni-an)
Sicyon (sīs'ī-on)	Tyrtæus (tīr-tē'us)
Simonides (sī-mōn'ī-dēz)	Ulysses (yū-līs'sēz)
Sinis (sī'nīs)	Urania (yū-rā'nī-ă)
Sinope (sīn-ō'pē)	Uranus (yū'ră-nus)
Solon (so'lōn)	Xanthippus (zan-thīp'pūs)
Sophocles (sōf'o-klēz)	Xenophanes (ze-nof'a-nēz)
Spercheus (sper-kē'us)	Xenophon (zēn'o-fon)
Sporades (spor'a-dēz)	Ypsilante (hip-si-lăn'tee)
Statira (stă-tī'ră)	Zacynthus (za-sin'thūs)
Stageira (sta-jī'ră)	Zethus (zē'thūs)
Stenelus (sten'e-lūs)	Zeus (zūs)
Sybaris (sīb'a-rīs)	Zeuxis (zūks'īss)
Tartarus (tăr'tă-rus)	



ROMULUS AND REMUS

ANCIENT NATIONS—ROME

Chapter XXVII

THE BEGINNING OF THE CITY

[*Authorities*: Gibbon, "History of the Decline and Fall of the Roman Empire"; Mommsen, "History of Rome"; Goldwin Smith, "The Greatest of the Romans"; Horton, "History of the Romans"; Ihne, "History of Rome"; Pelham, "Outlines of Roman History"; Dyer, "History of the Kings of Rome"; Liddell, "History of Rome"; Smith, "Rome and Carthage"; Shuckburgh, "History of Rome to the Battle of Actium"; Merivale, "The Fall of the Roman Republic," and "History of the Romans"; Rawlinson, "Sixth Great Oriental Monarchy"; Forsyth, "Life of Cicero"; Long, "Decline of the Roman Republic"; Froude, "Cæsar"; Browne, "History of Rome from A. D. 96"; Crevier, "History of the Roman Emperors"; Sismondi, "History of the Fall of the Roman Empire"; Bury, "History of the Later Roman Empire"; Hodgkins, "Italy and her Invaders"; Bryce, "The Holy Roman Empire"; Freeman, "The Chief Periods of Roman History"; Milman, "History of Latin Christianity"; Arnold, "History of Rome"; Creighton, "History of Rome"; Guerber, "Story of the Romans"; Taine, "History of Rome and Naples"; Duruy, "History of Rome."]

ROME, the city of to-day, is only a shadow of its former self; it is a city of ruins. It has two present claims to fame—as the capital of Italy, and as the centre and fountain-head of the great Roman Catholic church. But long before Italy was thought of as a single country, long before there was any Catholic or even Christian religion, long before Christ Himself came on earth, Rome was an immense city, far mightier than it is to-day, and ruling over all the known world.

Many kings and many countries since history began have striven for this universal dominion, but Rome alone reached the goal. For centuries she retained the mastery over a vast region, bounded only by the burning deserts of Asia and Africa, and the icy wildernesses of the north.

At what remote period Rome first became a great city is not known with certainty. Her people were not scholars like the Greeks, but fighters. At first they had no historians, and kept no record of

their doings. Perhaps they had little cause to be proud of their origin. They became mighty before they became cultured. It was only after they had begun conquering the Greeks, that they learned from their new subjects the value of the arts. When they looked back through the centuries to record, as the Greeks had recorded, the story of their own growth, much of it had been forgotten and was lost.

The impression made on this rude though powerful people by the culture of the Greeks was so strong that it changed them in many ways. They tried to imitate what they admired. Even their religion felt the change. They abandoned their old gods, or strove to identify them with those of the Greeks, declaring that both worshipped the same deities under different names. The chief Roman god, Jupiter, was declared to be Zeus; and his wife, Juno, was Hera; Minerva was Athene, and so on. It follows that in describing the gods and myths of Greece we have described those of Rome as well—at least as the later Romans understood them—though we shall find some few gods peculiarly Roman that have come down from those earlier and almost unknown ages.

So, in telling what is popularly called the history of Rome, it is necessary to warn you that the earliest part of it is merely legendary, the invention of a later age, intended to explain with credit the circumstances in which the Romans found themselves and whose origin they had forgotten. In places we can catch a glimpse of shadowy facts behind the legends; but most of the story is as entirely imaginary as if it were being invented at this moment for your amusement.

The story opens with the siege of Troy, of which you heard among the tales of the Greeks. There was one Trojan warrior, Æneas, who next to Hector was the greatest of them all. He was a son of the goddess Venus, and as he revered his mother and always implicitly obeyed her commands and those of the other gods, they took care of him, and saved him from the general destruction which overwhelmed the Trojans. When the horse of the Greeks was brought into the city, Æneas, by the command of Venus, departed, bearing on his shoulders his aged father Anchises, and followed by a troop of his relatives and friends. Some represent him as fighting valorously amid the ruins of the burning city, and remaining for a year or more to rule and protect the fragment of the Trojans who escaped the massacre. Sooner or later, however, he and his followers departed from Troy.

They sailed to many lands and encountered many adventures. At last they reached Carthage, then a flourishing city under its foundress, Dido. The wandering hero was brought before the beautiful queen, and the two fell in love at first sight. He stayed long at the court, telling her hero tales of the great Trojan war, hunting with her, wooing her. Their marriage was daily

expected by their followers, when suddenly there came to Æneas in the night the command of his goddess mother to move onward, for not here was he to find rest. Without a word to Dido, this excellent servant of the gods rose, gathered his people, and departed on the instant, leaving the deserted queen to mourn and wonder at his flight, till finally she slew herself upon a funeral pyre built from the relics he had left behind. Thus, said the Romans, began the ancient enmity between the Carthaginians and themselves, the descendants of Æneas.

It was in Italy that Æneas next paused, being assured by Venus that there his people should remain and become masters of the world. After conquering the natives of the land, he died and was rewarded for his somewhat blind obedience to the gods by being carried up to their home in a cloud of fire. His son Iulus founded the city of Alba Longa—"the white, long city"—on the cliffs. Rome itself was not founded until over three hundred years later.

Romulus and Remus, the reputed builders of Rome, were twin brothers, descended on their mother's side from Æneas and having for their father the stern war-god Mars. Their mother's uncle was king of Alba Longa. He had stolen the kingdom from his brother their grandfather, so, fearing the new-born infants might some day drive him from the throne, he exposed them in a basket on the flooded Tiber. The tumultuous stream carried them to a safe haven on the present site of Rome. There they were found and suckled by a she-wolf. Then a shepherd, Faustulus, discovered them and brought them up as his own sons.

Eventually the mystery of their birth was solved; they did slay the usurping king of Alba Longa and re-established their grandfather on his throne. He would have persuaded the young men to stay with him; but they had become leaders among the wild shepherds of the Tiber plains where they had grown up, and were determined to found a city for themselves.

Ambition bred between them their first strife. Each wished to be the leader in building the new city. Neither would yield, so finally they agreed to leave the decision to an omen. The flight of great birds was considered a sign of good fortune, so each brother took his stand on the spot where he believed the city should be built, and watched for whatever sign the gods chose to send him. For a whole day and night they stood waiting, expectant and anxious. Then Remus saw with joy six great vultures, the largest of birds, fly past him. He hurried exultingly to tell his brother; but just as he arrived, Romulus discerned twelve vultures. Immediately the strife between them broke out afresh. Remus had seen first, but Romulus had seen most. Which did the gods mean to favor? Most of their friends decided in favor of Romu-

lus; but Remus and his adherents would not submit; so for a time it seemed likely that two cities would be built.

Romulus and his larger party were the first to begin work. Choosing the summit of the steep hill beneath which he had been found as a babe, Romulus performed solemn religious ceremonies, and drove around the hill a bull and a heifer, each of purest white, and yoked to a brazen plough. The furrow thus turned up was to mark where the walls of the city were to stand; and as he ploughed Romulus recited this prayer:

"Do thou, Jupiter, aid me as I found this city; and Mars, my father, and Vesta, my mother, and all other, ye deities, whom it is a religious duty to invoke, attend; let this work of mine rise under your auspices. Long may be its duration; may its sway be that of an all-ruling land; and under it may be both the rising and the setting of the days." Jupiter's lightning flashed from the sky in sign that he had heard the prayer; and every one began work at once, digging and heaping up the earthen rampart.

Remus, approaching, found them at work and laughed scornfully at their feeble walls, which were no higher than a man's breast. To show his derision and prove how little protection the wall would be, he leaped over it with a taunting word. Romulus, or according to some, his friend Celer, flared up in anger and with his sharp spade struck Remus to the ground, where he lay dead. All recoiled in grief and horror, for the victim of a brother's anger had been their leader and their friend. Romulus, however, boasted grimly of the deed. "So perish all," he said, "who seek to climb these walls." Thus the defences of the infant city were cemented with a brother's blood.

You will notice how all these stories flattered the Romans' self-love. They sought an origin as ancient and noble as that of the Greeks; and they found it by tracing their descent back to the Trojan prince Æneas. They were proud of their military prowess, as is repeatedly shown in the legend of Romulus. He was the son of Mars, thus making the whole race of Romans what they delighted to call themselves, "the Children of the War-god." He was nourished by a wolf, and thus his race became the strong and savage wolves of war. He slew his brother for insulting Rome; and his people placed the love of the city, or patriotism, above all ties of family. Romulus is the typical figure of what all Romans strove to be.

The city which he built stood on what is now called the Palatine Hill (Mons Palatinus), a steep and rocky mound rising abruptly amid a group of others from the broad, flat plain around them. It was one of these other hills on which Remus had wished to build. In time the city covered them all, one of its famous names being the "City of the Seven Hills." The first settlement, however, was on the Palatine. The river Tiber—"Father Tiber," as the Romans

called it—ran past the foot of the mount. It was a turbulent, varying stream, shrinking to a mere creek in the summer drought, but roaring and raging in the spring-time, flooding the low valleys between the hills, and then, as it sank again, leaving its waters to stagnate in the hollows and form pestilent, fever-breeding marshes.

There was not much in this stubborn rock and feverous marsh to attract strangers to the new city. So Romulus, to increase the number and power of his people, proclaimed that within its walls there should be an asylum; and that he would protect the lives of all who fled thither from their enemies, no matter what they had done. As a consequence, criminals, rebels, escaped slaves, and all manner of desperate and hunted outlaws must have flocked to him. His city grew strong in men; but it lacked women. Naturally the people of neighboring cities had no desire to marry their daughters to those wild roisterers of Rome.

This difficulty was also overcome by Romulus with his characteristic vigor and readiness. He held a great so-called religious festival near Rome, inviting thither all the inhabitants of the surrounding region. When they had gathered in large numbers, his young men rushed upon them from ambush and, seizing each such woman as caught his fancy, carried her off within the city walls for his wife.

The remaining visitors, taken unawares and unprepared for attack on the strong city, retired in confusion, threatening vengeance for the unparalleled outrage. Fortunately for Rome, they did not unite in one compact, aggressive body; and the men of each city, making war upon her separately, were beaten in detail. Last of all came the Sabines. They were the most numerous and powerful of the injured peoples, and they had waited to assemble all their forces. In them the Romans had an enemy likely to prove at least their match. They felt this, and therefore made the most careful preparations. They fortified the neighboring hill, the Capitoline, and gathered there all their herds of cattle and sheep under a strong guard, while the main body of their army withdrew within the walls on the Palatine Hill.

Treachery gave the Sabines an advantage at first. A Roman maiden, Tarpeia, whose father held command on the Capitoline, was so fascinated by the golden bracelets of the Sabine warriors, that she offered to betray the fortress to them for "the ornaments on their arms." The Sabines eagerly agreed, and thus secured possession of the Capitoline hill, from which the defenders fled. Tarpeia, however, failed to receive the reward she had expected; for the Sabines, while ready to profit by her treachery, felt that she ought to be punished for it. As she opened the way to admit them within the walls, each, as he passed, tossed his heavy shield upon her, saying, "These are the ornaments we wear upon our arms." So she was deservedly crushed under the weight of metal.

You will presently see why the Roman story-tellers wished to give the Sabines as well as themselves the credit of being bold, and hating treachery. The Romans sallied from their city to retake the Capitoline hill; the Sabines rushed to meet them, and the two armies encountered in deadly combat in the valley between. The less numerous followers of Romulus were being driven back up their hill, when their leader prayed to Jupiter for divine help. Instantly the temple of the old Roman god Janus, which had been closed, burst open; and from it poured a torrent of water, which swept the invaders down the hill again.

A second time the resolute fighters were about to join battle in the valley, when suddenly the captured Sabine wives rushed between them. The women were happy, it seems, in their new homes; and now they begged their husbands and their relatives to become reconciled, and not, by mutual slaughter, plunge both nations into mourning. Their intervention was successful, so much so indeed that the two races, mutually respecting each other's prowess, agreed to unite in one. The Sabines stayed where they were; the two hills were joined as a single city; and both kings reigned together. Soon after, however, the Sabine chieftain died, and Romulus continued sole ruler of the united races and the growing city.

He commanded the temple of Janus always to be left open in time of war, so that the god might again help his worshippers if he wished; and this god Janus was one of the few Roman gods who were never forgotten. Even when sacrifice was made to the other gods, an offering was first presented to Janus. He was the beginner of all things, the opener and guardian of all gates. January, the first month of the year, is named for him, and from him we have our word "janitor," a gate-keeper. He was represented as a two-faced god looking both ways, perhaps because gates generally open in both directions.

Romulus reigned for thirty-seven years, and then in the midst of a terrific tempest he disappeared, carried up to the gods, as his ancestor Æneas had been, in a cloud of fire. His shade or spirit, anxious that there should be no doubt about this, appeared to a Roman and told him so. The vision explained also that Romulus was now to be worshipped as a god under the name of Quirinus. So Romulus became a sort of semi-human Mars, and was honored as a second god of war.

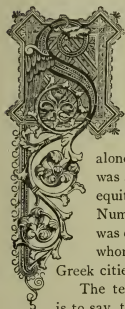




THE GRAVE OF THE HORATHI AND CURIATHI

Chapter XXVIII

THE EARLY KINGS AND THEIR OVERTHROW



SEVEREN kings reigned in the early days over the City of the Seven Hills, counting Romulus as the first. Of these rulers it is noteworthy that no one was the direct descendant, or what we should consider the legitimate successor, of the preceding. The earlier ones are represented as having been freely chosen by the people. You remember that the death of the Sabine king left Romulus alone upon the throne of the dual city. After Romulus died it was agreed that a Sabine should be king; but to make the choice equitable, he was to be selected by the Romans. They chose Numa Pompilius, a man of peace, a sage and a philosopher. He was one of the disciples of Pythagoras, the Greek philosopher of whom you heard as teaching and ruling at this time among the Greek cities in Italy.

The temple of Janus was never opened during Numa's reign, that is to say, there was no war. As a consequence, the city thrived mightily, and grew great and strong and rich. The people no longer lived wholly within the walls, on the summits of the two steep hills. Farms and villas spread over the surrounding plains. The shepherds of Romulus, half-barbaric nomads, whose herds in time of peril could all be driven within the city walls for safety, had become civilized agriculturists, with permanent homes and with crops which, as they must remain upon the ground, were not so easily protected.

The pacific wisdom of Numa succeeded, therefore, to the fierce valor of Romulus. Numa's wisdom, however, was not all his own. He was a hand-

some youth, beloved for his beauty by the nymph Egeria, a goddess of the woods. Or let us say, following the obvious allegory, the beauty of this peaceful, flower-blooming Rome charmed Nature itself, and Nature guided and protected it.

Numa often visited Egeria in her cavern, and brought to the city her counsels for his people. Once when men doubted whether this invisible Egeria really came to help him, he invited them all to a banquet and set before them the plainest food, in wooden dishes. "This," he said, "is all I have to give you of my own." Then, while they dined grumblingly, he suddenly cried out, "Now Egeria is come to visit me!" and at once the food before them became rich and magnificent, and the wooden dishes changed to gold and silver. After that no man questioned the friendship of the goddess.

Numa was the law-giver of Rome. He aimed to break up the threefold tribal division which separated the nation into the Ramnes or people of Romulus, the Titienses or people of Tatius, king of the Sabines, and the Luceres, a minor race, probably the aboriginal people of the land. To make these tribes forget their ancient antagonism, the king divided the people into guilds according to their occupation, and decreed that men should be referred to not as members of their tribe, but of their guild.

Numa also established the religious customs of the land, and regulated the rights and duties of the priesthood. The pontifices or main priests were to offer sacrifices to the gods. The augurs were to read omens, and thus interpret the future and the will of the gods. The vestal virgins were to watch and keep always alight the sacred fire which burned before the altars.

The religion seems at this time to have been a worship of the productive powers of Nature, fitting to an agricultural people. All their gods had more or less to do with farm life. Saturn, the chief god, was the maker of all peaceful and useful inventions. He taught men to gather their grain, mow their hay, and trim their fruit-trees. There was a great festival held at harvest time in honor of Ceres, the goddess of harvests. Numa sought also to teach the people the worship of the goddess Fides or Faith, that is, he tried to make them honorable and faithful; and ever afterward the Romans were particularly proud of possessing this quality. It was their boast that they never broke their plighted word. The one building that we are told Numa erected is his temple to Fides.

After Numa's death it was the turn of the Sabines to choose a king from among the Romans. They conferred the honor on Tullus Hostilius, who proved a warlike king and also a most generous one. Instead of building himself fine palaces, he lived as simply as any of his subjects, distributing almost all his property among the poor.

Under him another race descended from the Trojan Æneas was added to the many differing peoples that made up Rome. Tullus declared war against Alba Longa, the long, white cliff city, where Romulus and Remus had been born. Realizing that the fierce armies of these two kindred races would almost exterminate each other, their leaders came to an agreement by which the war was to be decided by a combat between six picked warriors, three from each side. The selected champions were typical of the fratricidal character of the war. Three brothers, the Horatii, or members of the family of Horatius, represented Rome, and three brothers, the Curiatii, old friends of their antagonists—one of them about to marry a Horatian maiden—fought for the Albans. In the combat, two of the Romans were killed, while all three of the Curiatii were wounded. The remaining Horatius then displayed the craft which always mingled with the courage of the Romans. He pretended flight. The three wounded men feebly pursued, to complete their victory. They became separated and still further exhausted, whereon the shrewd Roman turned and, meeting them one by one, slew them with ease.

As Horatius marched back to the city at the head of a triumphal procession, he was met by his sister, the maid whose betrothed he had just slain. She was weeping; and Horatius, enraged that she thus put her own private grief above the glory he had won for Rome, slew her with the same sword that had just killed her lover. He was tried by law for his crime; but the people insisted that it should be pardoned, because it was committed for "the honor of Rome."

The victory of Horatius bound the whole Alban nation to become subject allies of Rome; but in the first battle to which they accompanied their new masters, their assistance seemed half-hearted to the Romans. So King Tullus summoned his new allies to hear a speech by him. While they listened unarmed, his troops, taking them by surprise, surrounded them. Their leaders were slain, their city destroyed, and the survivors and their families compelled to settle upon another of the "seven hills." Thus all the descendants of Æneas were gathered at last into one nation within the walls of Rome.

Their continued success caused the Romans to become proud and overconfident; consequently they neglected the worship of the gods. For this they were punished by a dreadful plague. Many died, and King Tullus himself fell into a lingering illness. In his extremity he endeavored to penetrate the sanctuaries of the gods, and commune with them personally as the good Numa had done; but when he approached the temple of Jupiter, the lightnings of the god flashed forth and destroyed him.

The Romans now chose a Sabine king, and, seeking to return to the happy days of Numa, they crowned his grandson, Ancus Martius. Legend has little

to say of Ancus. He sought peace, but could not win it. The enemies of Rome were too many and too determined. Perhaps the very concessions of the new king brought war, by making his foes believe him weak. The forced wars of Ancus were, however, successful, and the country of the Latins was added to Rome. Such intervals of quiet as came to the king, he devoted to building. Dykes began to bind the uncertain Tiber to its bed, and shut out its waters from the low valleys between the hills.

As we come down from Ancus we begin to catch dim outlines of genuine history. The impossible golden age of brotherly love disappears. The ideal arrangement of the alternate, freely selected kings no longer exists. The sons of Ancus expected to succeed to his throne, and made trouble when they were denied.

The crown went to a newcomer in the city, Lucius Tarquinius, or as we would say, Lucius of Tarquinii, the city whence he came to Rome. Tarquinii was in Etruria, the broad land to the north of Rome, of which we shall have much to tell; but the father of Tarquinius was a Greek, who came to Italy from Corinth. By what arts the stranger persuaded the Romans to make him king, we do not know. Many Greeks, with their restless, venturesome natures, their shrewd wit, and higher civilization, must have thus won exalted rank when they went among half-barbaric communities. Perhaps we have here the shadow of a successful plot or rebellion against the old kings. At all events, Tarquin was at first governor of the sons of Ancus and then king in their stead.

His reign was splendid and successful. He added much of Etruria, including his native city, to the Roman domain. Rome was no longer a single city, struggling for existence against the neighboring towns; it was become the centre of a powerful kingdom, stretching far to the north and south. Most of the enormous buildings of ancient Rome which still remain are attributed to Tarquinius.

In his old age, King Tarquin had two sons; but feeling that the lads were too young to succeed him, he selected from his servants a youth, Servius Tullius, pointed out to him by an omen from the gods. This youth, of unknown origin, Tarquin trained as his confidential assistant. Now we are told that the sons of King Ancus had all these years been hoping to regain their kingdom on the death of Tarquin. Seeing this hope fade with the rising power of Servius, they became desperate and employed assassins who slew Tarquin.

Servius immediately took control of affairs. He announced that Tarquin was not killed, but only stunned, and was recovering. The wife and servants of Tarquin said the same. Servius exercised the duties of king, but with the pretence always that Tarquin bade him do so. On every important matter he left the judgment hall and went ostentatiously to consult his wounded master.

When at last the true state of things leaked out, Servius was secure upon the throne; the people readily accepted him as their ruler; and the sons of Ancus abandoned the city in despair.

With the reign of Servius a new class division comes into the story. His people are separated into the rich *patricians* and the poor *plebeians*. The quarrels between these two orders make up much of the history of early Rome. The patricians seem to have been the first inhabitants of the city, who alone had the full rights of citizenship, and could vote at the public assemblies. The plebeians were the strangers who, never having been admitted as citizens, did not share in the divisions of the public wealth, which were the spoils of so many successful wars. The plebeians had thus small chance of growing rich. In later years they gradually acquired all the rights of citizens, so that the original distinction between the two classes disappeared. The names, however, continued in use, to signify the rich and the poor.

Servius was the "commons' king." He had himself, as we have seen, been a servant, and was probably a stranger in the city. Naturally he became the champion of the common people against the nobility. Indeed, the whole story of his coming to the throne is probably a confused recollection of some uprising of the lower classes against their masters. Through all his reign he kept changing the old laws, so as to bring more power and privileges to the plebeians. He encountered determined opposition from the higher classes, especially from the aristocratic priesthood, who declared the omens sent by the gods forbade these changes. Some improvements in the laws were made, however, and more were contemplated. It was even rumored that Servius intended to abandon his throne, and make the country a republic, in which all men should be equal.

This was more than the haughty patricians could stand; they expected the king to be the chief of their own order, ruling for their good. A plot was formed among them for the murder of the king. In its details it is one of the blackest stories in history; and here at least we may be thankful for leave to doubt the reality of what we tell.

Servius Tullius had two daughters, and for his greater safety he had wedded them to the sons of King Tarquin, whom he had supplanted. Unfortunately for his plans, one of his daughters, Tullia, was as wicked as she was ambitious. She wished to be queen, so she urged her husband to seize the throne, which she told him belonged by right to his family. Failing to drive him to the crime she contemplated, and seeing that the other brother, Lucius Tarquinius, was a man of her own stamp, she slew her husband and also her sister, the wife of Lucius. Then she and Lucius Tarquinius were wedded and perfected their plot.

Waiting till the king was away and most of the common people far off in the fields, Tarquin suddenly entered the senate house with his followers and seated himself in the king's place. He made a speech calling Servius a "slave and the son of a slave," and urging the patrician senators no longer to submit to him. Many of the senators were already in the plot, while others hesitated to speak for fear of the swords of Tarquin and his party. Meanwhile, a friend had hurried to warn Servius, who strode boldly into the council hall, confronted his antagonist, and commanded him to leave the kingly chair. Tarquin was the younger man; he seized his father-in-law, struggled with him, and hurled him down the stone steps of the building. As Servius staggered to his feet half-stunned, he was set upon and slain at the command of Tarquin. The murderer was hailed as king by the half-terrified, half-approving senate.

Meanwhile Tullia, who knew the whole plot, came dashing in her chariot to the senate house, and entering, was among the first to salute her husband as king. Fearing the impression her appearance might make on the consciences of the senators, Tarquin bade her begone. As she hurried off to spread the news of success among their friends, she came upon the body of her father lying across the narrow street. Her charioteer would have stopped, but she savagely ordered him to drive on. Thus her horses' hoofs mangled the body, and her chariot wheels splashed her father's blood upon her robe. The street was held accursed forever after. The Romans called it "wicked street."

You will see how the legends trace step by step the change from the free election of King Numa to the bloody usurpation of Tarquinius. This King Tarquin is called Superbus, or "the proud," to distinguish him from the other Lucius Tarquinius, his father. He proved a merciless tyrant. Abolishing the liberal laws of Servius, he ruled without law, relying wholly on the terror in which the people held him. This was satisfactory enough to the patricians at first; but after a while, Tarquin's cruelty was visited not only upon the poor plebeians, but upon the patricians as well. Tarquin was determined that no man should do to him as he had done to Servius. All those who could boast of wealth, or power, or ability, were marked as his victims. Private feuds were stirred to flame by his cunning. Party was incited against party. Senator after senator was slain, and his property taken by the king. The patricians had digged a pit, and now had fallen into it.

All Rome groaned under the yoke. Rebellion became only a question of time and opportunity. It was not, however, any crime of King Tarquin himself, which led directly to his overthrow; but a wicked deed performed by his son, Sextus Tarquin. The king and the army were absent at war, and the younger captains seated in their camp began a jesting discussion as to how, during their absence, their wives might be engaged at home. A wager fol-

lowed; and, taking their horses, Sextus Tarquin, his cousin Tarquin Collatinus, and a few others, galloped away to Rome. Bursting suddenly in upon their wives, they discovered one lolling in idleness, another engaged in riotous feasting; but when they came to the home of Collatinus, they found his wife Lucrece sitting in simple, matronly dignity among her maidens, spinning. So Collatinus won the wager, and rode back to camp among his comrades in high feather.

He had no prevision of the sad result. The black heart of Sextus had become inflamed with love for Lucrece. He returned secretly to Rome and embraced her. Feeling herself dishonored by his caresses, she sent for her husband and relatives, told them what had occurred, and stabbed herself to the heart before them all.

Among the relatives who stood by, was one Lucius Junius, called Brutus, which meant the dullard. He had been a youth of great brightness and promise; but as he grew up he pretended to become dull and half-witted, hoping thus to save himself and his wealth from King Tarquin, who, as we have seen, maintained his own power by destroying all those who seemed likely to become his rivals. As Brutus stood by the dead body of Lucrece, he knew that his chance had come. Plucking out the bloody dagger from her poor breast, he held it up and swore that never again should a Tarquin or any other be king in Rome. Then, in a brilliant, passionate speech, he called on the husband and the others to join him in his oath. They took it as an omen from the gods, that the dullard had suddenly been inspired, and they swore as he had sworn.

Going publicly forth, the party summoned the senators and the people to assemble. Brutus made a speech, and again his eloquence seemed a miracle to all men. Rome pledged itself to his support; and the rebels went boldly to the army of the king, which also espoused their cause. Tarquin the Proud was left a king without a kingdom; and he and his wicked son Sextus fled. Rome had become a republic.

Having thus traced the famous and ancient legend of the beginnings of Rome, let us pause a moment to look at the truth, and learn what little is really known of the early city. The traditional date of its founding by Romulus is 753 B.C., and of the expulsion of the Tarquins, 509 B.C. Recent excavations show, however, that a city existed on the spot much earlier than 753. The Tiber seems to have formed the dividing line between two races—the Etrurians to the north, and the Latins to the south. Rome, the city on the Palatine, was probably a frontier fortress erected at a very early date by the Latins to guard against the raids of the Etrurians. This would seem to account for the warlike character of its people and also for its gradual rise to be one of the leading Latin towns, the enemy of the others, and in the end their master. Romulus and

Remus are clearly mere eponyms, heroes invented to account for the city's name; but Rome must have passed through some such experiences as the legends suggest. By the latter half of the sixth century B.C. it had become the centre and capital of an important kingdom, ruled probably by Etrurian kings, the Tarquins.

These kings possessed a wealth and power which enabled them to erect enormous walls and buildings, whose ruins still remain. The massiveness of these suggests that the kings must have had at their disposal the unpaid labor of thousands of slaves. In no free land are such monuments built, but only under despotisms such as the story of Tarquin the Proud describes.

These early structures are easily distinguished from those of later date, because they are built from the coarse, gray stone found on the site of the city itself. When Rome became mistress of the world, her palaces were composed of marble and other costly stones, transported from the distant mountains. The best-preserved and most noted work of the kings is the Cloaca Maxima, or great sewer, which may still be seen where it empties into the Tiber. Its mouth is a great arch, eleven feet in height. Boats sailed through it, and it remained the main sewer of the city for over a thousand years.

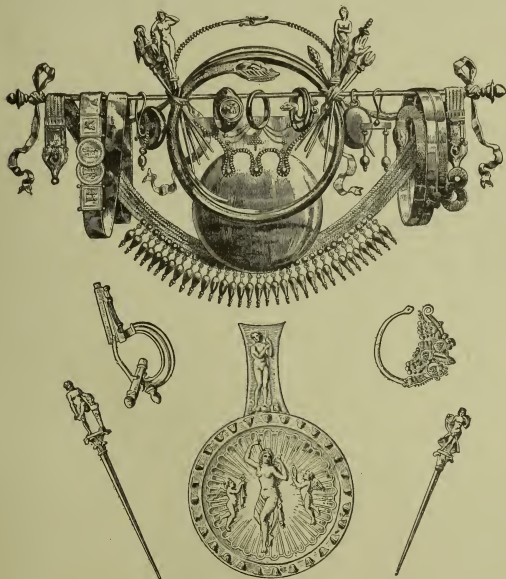
Recently, by digging far underground, a relic even more ancient has been brought to light. This is nothing less than a remnant of the original wall around the Palatine hill, and must date at least as far back as 750 B.C. In building it, the slopes of the hill were cut away almost perpendicularly, and great blocks of stone were then piled one upon the other, up the sides of this embankment. The top of the hill thus became an unassailable platform, towering a hundred feet above the plain below. From this vantage-ground the inhabitants must have kept watch on the bands of Etrurian raiders, that crossed the Tiber and slipped away southward, to foray in the heart of the Latin land. Then messengers sped from the hill with warnings to the other cities, and the garrison marched down to attack the invaders in the rear.

In the time of the first Tarquinius there were at least five of these fortifications rising on five of the seven hills, while unprotected houses filled the narrow valleys between. Servius Tullius is credited with building the great wall which ran across the valleys, connecting hill with hill and making a complete circuit within whose bounds lay the whole of Rome. This wall, whose ruins are still fifty feet high and whose protecting ditch was a hundred feet wide and thirty deep, remained the one great defence of the city till eight hundred years later, when the Emperor Severus erected on a wider circuit the walls which still surround the city.

Before the expulsion of the Tarquins, the centre of Roman defence had shifted from the Palatine to the Capitoline hill. This renowned height, natu-

rally steeper, higher, and more rocky than the Palatine, was made by Roman art a fortress utterly impregnable to assault. Gunpowder was unknown, and starvation was the only weapon the defenders had to fear.

It is worth while to keep in mind the location of these places, because between the two hills, in the valley which the Cloaca Maxima had drained, stood the Roman Forum, the broad paved square in which the public assemblies were held, and in which originated most of the famous events of which we are now to tell.



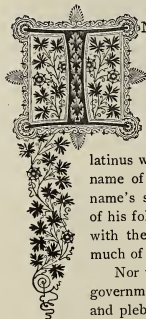
JEWELRY OF ROMAN WOMEN



INVASION OF THE GAULS

Chapter XXIX

THE YOUNG REPUBLIC CONQUERS ITALY



IN their fall the Tarquins dragged down with them the military power and empire of early Rome. They were not the men to submit tamely to humiliation, and the suddenly created republic, which Brutus and his friends found on their hands, had to face sore dangers.

The people chose two *Consuls*, as they were called, to govern them each year. Brutus and Tarquin Collatinus were the first of these; but the people so hated the very name of Tarquin that presently they begged Collatinus, for his name's sake, to leave their city. This he did with a long train of his followers and servants. A similar train had doubtless left with the king; and thus the city was weakened by the loss of much of its best fighting stock.

Nor were those who remained united in support of the new government. Tarquin had hushed the quarrel between patrician and plebeian by trampling upon them both. Brutus and his next associate, Valerius, upheld the cause of the common people. They restored the liberal laws of Servius, and the old dispute flamed out again. Many of the young nobles began to plot the return of the Tarquins. A conspiracy was discovered; and to his amazement and everlasting sorrow, Brutus found among the conspirators his own two sons, youths of great promise. With a firm, patriotic heroism, which has preserved his name forever, Brutus condemned his sons to death along with the other traitors, and himself saw the sentence executed upon them.

Meanwhile the Tarquins had been gathering what forces they could, both from the neighboring cities which had owned their sway, and from the more or less independent nations beyond. For what followed we have no record but the Roman legends; and it must be remembered that the Romans were ever a boastful people. They themselves admit that their city was brought to the verge of ruin. All their war-won territories were lost, and they entered on a grim struggle for mere existence. During a hundred years thereafter Rome was once more a single town, battling in petty strife against its nearest neighbors.

Three times the Tarquins stood with an army before the walls of the city. The first time the invaders were defeated in battle; but the hero Brutus was among the slain. The second time it was the great Etrurian king, Lars Porsena, of Clusium, who took up the Tarquin cause.

The story of Porsena is very confused, but two of Rome's most famous legends are built upon it. It was against the army of Porsena that Horatius "kept the bridge." The foe had come so suddenly and in such overwhelming numbers against Rome, that the only way to check them was to destroy the bridge across the Tiber. Even for this there was scarcely time, so Horatius with two companions stood at the far end of the bridge and held back the whole Etrurian army. Champion after champion came against them and was slain in the "narrow way," while the bridge was being cut down. When at last it was about to fall, the two comrades of Horatius darted back across it to safety. The hero, though wounded, remained behind to cover their retreat. The crash of the bridge left him alone with the enemy.

"Alone stood brave Horatius, but constant still in mind;
Thrice thirty thousand foes before, and the broad flood behind.
'Down with him,' cried false Sextus, with a smile on his pale face.
'Now yield ye,' cried Lars Porsena. 'Now yield ye to our grace.'

"Round turned he as not deigning those craven ranks to see;
Naught spake he to Lars Porsena, to Sextus naught spake he;
But he saw on Palatinus the white porch of his home;
And he spake to the noble river that rolls by the towers of Rome.

"Oh, Tiber! father Tiber! to whom the Romans pray,
'A Roman's life, a Roman's arms take thou in charge this day!'
So he spake, and speaking sheathed the good sword by his side,
And with his harness on his back plunged headlong in the tide."

Of course he escapes in safety; but the vast Etrurian army still threatens Rome, so another hero appears. The brave youth Mucius resolves to save his country single-handed by killing King Porsena. He boldly enters the Etrurian camp, pushes his way to the king's tent, and drives his dagger into the richly dressed lord, he finds seated within. Unluckily this is not Porsena, but only

his secretary. Mucius is seized and brought before the king, who threatens him with torture to make him tell all he knows. To show how little they can force him thus, Mucius plunges his hand into a burning flame, and holds it there till it is consumed to ashes.

This exhibition so impressed Porsena that he bade his guards set the young man free. Mucius thereupon declared that what they could never have won from him by cruelty, they had won by generosity; he would tell what he could. There were three hundred young men in Rome, he said, each as resolute as himself, and all banded together by an oath to slay King Porsena. He himself had failed, but he was the first to try. The other two hundred and ninety-nine were to come. Porsena, staggered by the grim prospect before him, abandoned the siege, and hurried his army back into Etruria.

So much for the legends. As a matter of fact, it seems Porsena, if he did not actually conquer Rome, at least received submission and tribute from the people. What became of the Tarquins in the arrangement is not clear. Perhaps "false Sextus" was never really with Porsena at all.

The Latin cities to the south next took up the Tarquin cause. In face of this great danger, the Romans laid aside their regular government, and chose one man as *Dictator*. That is, he was to have absolute power for six months. The property, and even the life of every Roman was at his command, so that he might concentrate all their force against the foe. At the end of six months, and sooner if he saw fit to lay aside his power, the dictator became a private citizen again; and any man who felt himself wronged might accuse the former ruler as a criminal before the law.

Spurius Lartius was the first of these dictators; but it was the second one, Aulus Postumius, who ended the Latian war. A great battle was fought at Lake Regillus. The Latins were completely defeated, Sextus and all the leading Tarquins were slain, and Rome was at last left to the government of her own people; left free to work out her high destiny as a republic.

Despite the innumerable conflicts with the neighboring tribes, the gravest danger which threatened Rome was from within, and lay in the quarrels between the patricians and plebeians. The latter were poor and were forced to borrow from the former, who were harsh and exacting to the last degree. If a debtor was unable to pay, his creditor could take the last farthing of his estate, lock him in prison, and sell him and all the members of his family into slavery. Still further, it was provided that the creditors might divide the body of the wretched debtor among themselves, though it is hard to see what they would gain by so doing.

It is said that one of the bravest officers in the Roman army, whose praise was in every one's mouth because of his patriotic deeds, broke out of prison.

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